

FIFTY-SIXTH  
ANNUAL REPORT  
OF THE  
HAWAIIAN  
HISTORICAL SOCIETY  
FOR THE YEAR  
1947



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HONOLULU, HAWAII  
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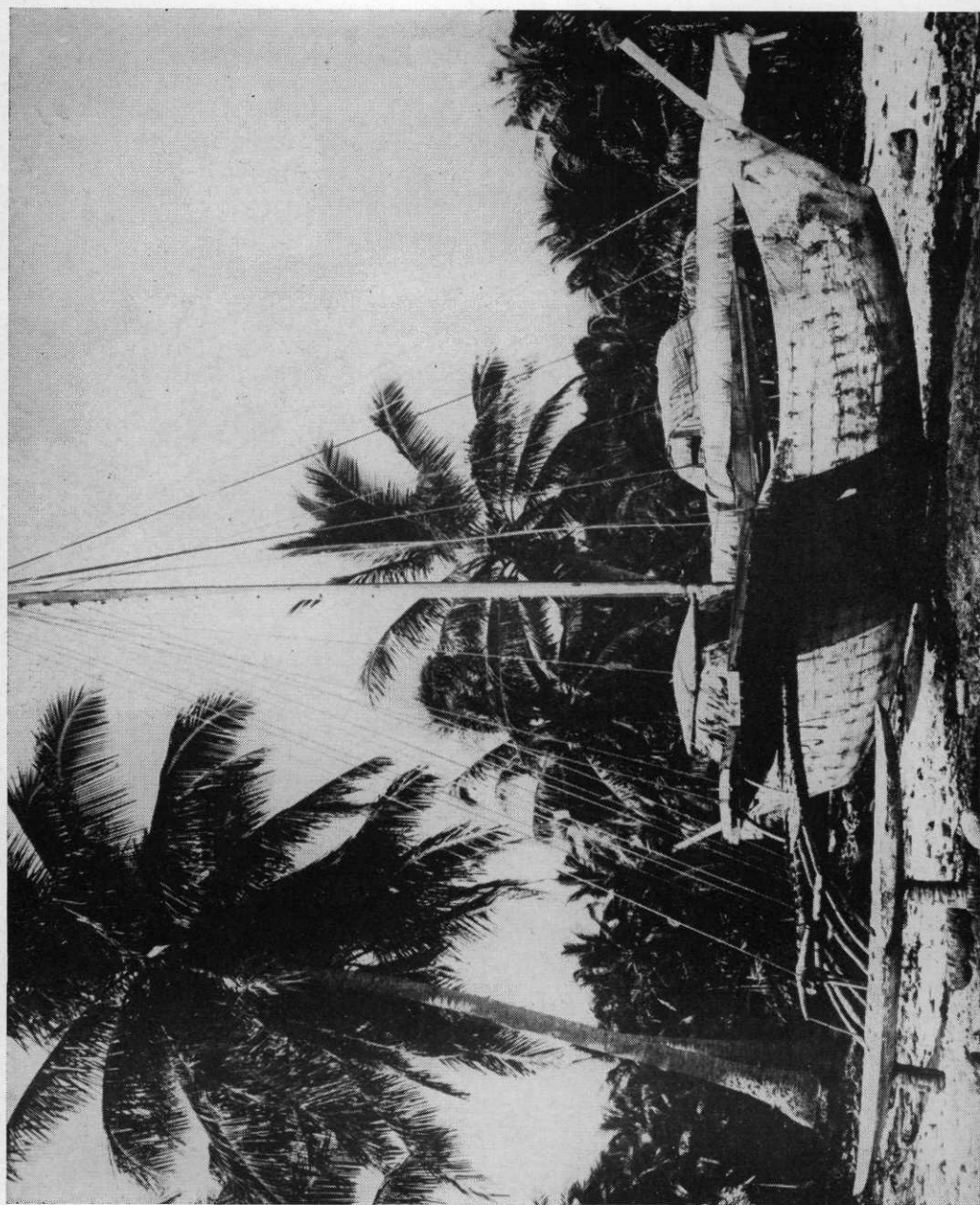
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## HEZEKIAH AEA

HEZEKIAH AEA was twenty-one years old when he went as a missionary to Micronesia in 1860. Born in Puna on the island of Hawaii, he, however, entered the Mission Seminary at Lahainaluna from Manoa, Oahu. His record at the school was that of a quiet, good boy with scholarship above the average. After four years at Lahainaluna, he graduated in the spring of 1859 and shortly thereafter went to Hilo to teach school.

Just what made Aea want to become a missionary is not clear now, but in the files of the Hawaiian Mission Children's Society, is his letter of application written to the Reverend E. W. Clark, secretary of the Hawaiian Missionary Society. In this letter, dated April 10, 1860, Aea expressed a strong desire to "work among the people sitting in the shade of the night", and "to become a servant of Christ until the very end." If the Missionary Society approved, he wanted to marry Deborah, widow of Kaai-kaula. She and her first husband had been in the pioneer group of missionaries who had gone to Micronesia in 1852. Now after her husband's death, she wished to return.

Although Deborah was considerably older than Aea (indeed she had a son who was teaching English at Hilo Boarding School at the time), the disparity in their ages met with no objection among the people of Hilo. In fact, the Reverend D. B. Lyman wrote that he thought Deborah would be a more suitable wife for Aea than any girl he knew in Hilo. Moreover, Mr. Lyman considered Aea the most promising candidate for Micronesia, provided he got the right wife.

And so Deborah and Aea were married and left Honolulu in June, 1860, on the *Morning Star*. They arrived some weeks later at Ebon, an islet in the Marshall Group, to be associated with the Reverend Edward T. Doane and his wife.

Aea fulfilled all expectations and proved himself a natural missionary. Having little difficulty in learning the language, he was able to begin to address the people in three months, and in six months more, had acquired considerable fluency. He taught the station school with enthusiasm and success. The Reverend S. C. Damon has left a vivid picture of this young Hawaiian with his sleeves rolled up, teaching a group of eager natives gathered together on an islet across the lagoon from the mission station.

Aea remained in the Marshall Islands until late in 1867, when he returned to Hawaii for his health with his family, staying about a year and a half. He must have been ordained during this period, for he was subsequently referred to as "the Reverend H. Aea." Upon their return to the Marshall Islands, he and his wife were sent to start a new station on Mejuro, some distance to the north-east of his former station on Ebon. Handicapped by illness, Aea and Deborah labored on. Deborah died in September of 1871, and her sorrowing husband and young children returned to Honolulu. The Reverend B. G. Snow, who had been their associate in Micronesia, wrote to the American Board, expressing genuine sorrow at their loss to the mission.

While making plans to return to the field, Aea served as chaplain to the Hawaiian legislature. But his health gave way completely and he died on May 28, 1872, aged thirty-five.

This account is based on contemporary references in *The Friend* and *The Missionary Herald*, as well as material found in unpublished manuscripts in the archives of the Hawaiian Mission Children's Society.

The following "History of Ebon" written by Hezekiah Aea reveals his keen interest in the place and its people, their beliefs and customs. It is an important contribution to our scanty knowledge of this island of the Pacific. Hezekiah was a shrewd observer and he told his story in a clear and graphic manner. The *Ku'oko'a* in which it was printed was the Hawaiian newspaper started by Henry M. Whitney in October 1861. Its full name was *Na Nupepa Ku'oko'a* and it continued publication until December 1927.

Mrs. Pukui of the Bishop Museum has translated the history from the original Hawaiian. We are grateful to her for a delightful piece of work, retaining the flavor of the original. We also wish to thank the Bishop Museum for permission to publish it in our annual report.

B. J.

# THE HISTORY OF EBON

*Written by H. Ae'a, a Hawaiian Missionary  
now living there*

*Ku'oko'a, February 7, 1863*

HISTORIES are the means of recording the events that have taken place in a land or lands in olden times, that the past may be known and heard of. Such are the histories of civilized countries, which tell us of important and famous deeds performed by their ancestors; so in the history of our own native land, written by J. F. Pogue.<sup>1</sup> There we find the things done by our ancestors. If the word "history" means that, then let us turn to look at the history of Ebon, and there you will learn the deeds done in these islands in olden times.

## FALSEHOOD IS COMMON

You will see clearly that this thing, falsehood, is common when we consider the history of these islands, the Marshalls.

## THE LAND OF EBON

When the origin of this island is asked of the natives, they answer, "It was made by one of our gods named Etao." I asked again, "How did he create it?" They replied, "Etao took rocks and sand and heaped them together and they became dry land. The plants that Etao planted on it grew."

This, think the people of this island group, was the way that land appeared here. They do not believe that the pillars of heaven and earth were made by a woman and her husband, and still believe that it was made by Etao's hands. Thus resulted only one account of the way Ebon became land, and that is in the genealogy of Etao.

## ABOUT ETAO

His mother was a turtle named Likabake, his father was unknown. Limakare was Etao's wife and to them were born two daughters. Their names are not known. When Etao made an island called Mej, the two daughters went and stepped upon the

<sup>1</sup>Ka Mooololo Hawaii, i kakauia e Rev. J. F. Pokuea, mamuli o ka Mooololo Hawaii i pau a ma Lahainaluna i ka M. H. 1838, oia ke kumu o keia, a ua hoohuia no nae. Honolulu, Hale paipalapala aupuni, 1858.

place where he heaped the rocks and sand. Etao became very angry because the girls went to step on the place he had made. One side slid down leaving a portion on the other side of the island he had made. That is why these islands lack mountains, because the god was annoyed. Such is their very mistaken idea.

He was their very important god in ancient times, and they worshipped him. Etao had some brothers, Iroiirik was the name of the older one. The other brother was a star named Jebro. They were gods to these people.

#### NATURE OF THE LAND

Perhaps you have heard of the nature of these islands lying in the great ocean, but it is well to hear of it again.

The islands lie in a curved line and surround a portion of the sea making it a huge and fine bay. This island is not very wide but long; not high and perhaps about the level of the sea or a little higher. There are no hills on the land and the length and breadth are level, with no mountain, valley or cliff. On the western side and beyond the sea dashes and large rocks stand about, with smooth lava rocks where the waves rise and roll over. Bordering the land are sands and standing trees, and in some places only rough lava rocks and trees. Trees of all kinds grow in the center of the island, and there taro grows in wet patches. On the eastern side and beyond, the dwelling houses and cooking houses stand and coconut and pandanus trees grow. Bordering the land and bay is a beautiful sandy beach lying in a curve. It is a very good site for horseback riding and from the edge of the sea to the depths is a round lagoon opened only by the seaport.

The land is not very fertile, a land unsuitable for any farmer who may wish to settle there with a desire of cultivation for profit. He would be most disappointed.

#### THE SETTLING OF THE PEOPLE

The natives have three opinions as to the reason their ancestors settled and multiplied:

1. The first people were made by Etao. He made a man and a woman and the two had many children, who in turn had children and so down to the present time.

2. The first people were born to Limakara and Etao and they had sons and daughters and thus people multiplied on these islands.

3. The people just grew on these islands like the growing of trees. These are the ideas of the natives here in the Marshall Islands, and none know exactly which is right and so their opinions are confused.

## THE NATURE OF THE PEOPLE AND SO ON

These people are related to us because they are brown-skinned and so are we. There are some ways that are not similar and some that are, because Jehovah made us all. They have stout, plump bodies. The chiefs and commoners are tattooed, dotted and streaked beginning from the hips up to the shoulders, from the hips down the legs except the feet, from the neck up to the forehead and eyes, and from the shoulders to the fingers. It is prohibited for the commoners to tattoo faces, hands and foreheads, these decorations are reserved for the chiefs. This is what they do to their bodies to beautify them, so they tell me.

Here is another thing, their hair is coiled and made to stand upright. The hair is uncommonly long, that of the men is as long as the hair of their wives. So it is with the hair of chiefs. It is prohibited to commoners to coil their hair very nicely and they are also prohibited from cutting off the hair.

Here is another thing. Their ears are pierced and have large holes. Perhaps they are the only people to stretch their ears to a great length or perhaps there are others with ears like these, but I do not know. They begin the ear piercing when children and from then until grown up, they like to stretch the ears to enlarge them, from chiefs to commoners. They regard it as beautiful. No person is admired if his ears are not pierced. He is despised. Therefore they desire very much to stretch them. Before one goes anywhere he coils his hair to make it stand upright on the top of the head, rubs coconut oil on himself until he shines, then takes a hala leaf and makes a circle of it to insert it in his ear, and when that is done, pokes red flowers in the space of the hala leaf circle in the ear, and goes where he intends going. This is much admired by the people.

Here is something else. These people trade somewhat like the whites. Kind words are rarely spoken among them as it was with our people in olden times, and perhaps in the present time too. All things are traded. If a person takes one coconut or breadfruit, it is secured only with a price. So it is with everything they bring here, it is not obtainable by asking for it. If one goes to their homes, they give nothing even when asked if one is hungry, thirsty and so on. The first question they will ask is, "For how much?" If one does not have a fish hook or other articles in his container, his troubles remain with him. I go among them every day of the week, teaching them in all things pertaining to righteousness, but no one has received me or given the slightest help, not in the least. When we had nothing to bargain with in the past year, we were in dire trouble for the needs of the body, because they would not bring breadfruit, coconut, pandanus, taro, wood and so forth. Our depository had nothing they wanted with which we could trade.

But I admire them because they do not willfully waste their possessions by giving them away to their friends. That is not the way with the Hawaiians who give freely to friends. This is the custom with these people from ancient days and not only for the present.

#### ON ASKING PEOPLE

These are eager traders and are great askers, from chiefs to commoners. If they do not receive they complain and say, "You are a stingy person." Some of the things they asked for we have given, other things we have not. The chiefs exceed all in asking. Here is one thing, if one gives just because a thing is asked for, then some one else will come to ask. Should one refuse to give, he would say, "You gave to So-and-so yesterday and you refuse to give to me." Thus they wheedle but when they are asked, "What price do you offer?", they become chagrined and start lying, "I'll bring some breadfruit by and by, some fish", and so on, but that is not the truth. This idea of bringing breadfruit and so on is because of humiliation at not being given.

It is an actual fact with these people that when one begins giving whatever they ask for, they come constantly without a feeling of embarrassment.

#### A LAZY PEOPLE

Many boys have lived with us to help us with our work. When they began to stay they were rather helpful but after a few months they became indolent and sat about in idleness. We can see that they wanted to live without working. That was the way we saw it in their behavior. Because of this indolence, they were expelled. Such is the nature of the people of these islands. There are many taro patches on their lands but they are uncultivated. Weeds grow in patches that should be planted in. Some patches are planted but not properly tended so that the taro grows with weeds. They plant at the beginning and leave it alone until the time to eat the crop. The banana is another thing suitable for this land but it is not properly planted. It thrives here if properly planted along the banks of taro patches but none is planted there. It grows wild among the weeds and when it bears the fruit is eaten by rats and birds. I have told them often to plant bananas in the right way but no one listens.

The pumpkin is another thing that thrives here. It was first introduced by Dr. Pierson<sup>2</sup> and Mr. Doane<sup>3</sup> and I have planted

<sup>2</sup>George Pierson, M.D. was born at Cedarville, New Jersey, 1826, and graduated from Illinois College in 1848, from Andover Theological Seminary in 1851. He was first a missionary to the Choctaw Indians. In 1854 he sailed from Boston for Micronesia, reaching Strong's Island October 6, 1855. He joined Mr. Doane at Ebon, December 5, 1857, remaining there until 1860 when he left for California.

<sup>3</sup>Edward Toppin Doane was born at Tompkinsville on Staten Island, New

some again. They have grown well and have borne fruit. I gave them some seeds to plant but they were not planted.

Hearken, I am describing them to you, O companions of the land of my nativity, and so I ask, what do you think of these people? Will not some of these traits come upon us Hawaiians? I believe so.

#### CONCERNING THE CHIEFS

There are many chiefs on this land, but they are not chiefs who were elevated to the rank. They are chiefs born of parents who were chiefs. They are actual chiefs and have the authority to take care of the people as they think proper and may punish as they will.

In the olden days they greatly opposed each other and this was the cause of wars and merciless destruction. Many chiefs were killed and a multitude of commoners besides. It was like Hawaii was before. It was through wars that Kaibuke became ruler of these islands. The people fear him greatly because he has killed many without cause. So it was when he decided to kill four men last year. They were indeed killed. Those were the men I told you about before. All of the chiefs in these islands are like that, but the greatest of them all is Kaibuke. Therefore he has become the highest chief of these islands.

#### THE NATURE OF THE CHIEFS

They greatly desire wealth and their desire for the righteousness of God is uncertain. One of the chiefs of an island declared, "We like the missionaries very much because we obtain possessions." They know their source of wealth, the missionaries, therefore they desire to have them come to their islands. I have heard this opinion of the chiefs and I have taught them, saying, "The idea that you chiefs have is not right. You must not feel that we came to give possessions freely to you, such as money, clothing, knives, axes and other articles. No, we have but one wealth to give you first of all, the Word of God Almighty. If you keep it in your hearts, then all the trashy wealth of the world will come to you as it did to the chiefs of Hawaii and to the other chiefs in this vast ocean." Because I spoke to them so I have not heard such talk from them now.

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York May 30, 1820. He attended Illinois College, graduating in 1848. He continued his studies at the Union Theological Seminary, and a couple of years later embarked from Boston for Ponape, arriving there February 6, 1855. He moved to Ebon December 5, 1857 and worked there until 1863 when he made a trip to the United States. August 27, 1865 he returned to Ebon, leaving there for Ponape in September 1865. He died in Honolulu May 15, 1890. Mr. Doane published nine books and tracts in the Marshall Islands language. One, an arithmetic dated 1863, was written with the assistance of Hezekiah Ae'a.



We are not certain whether they murmur against us, but they appear to be suspicious in their hearts. This is how it is recognized:

1. *A suspicious people.* It is said that Kaibuke is the greatest chief in the islands but there are other chiefs who appear to oppose him and he fears them. Here is another thing, the lesser chiefs have the large portion of Ebon and the high chiefs have very little land here — and so it is with the other islands north of Ebon, therefore the high chiefs murmur against the lesser ones. So we have heard and guessed. Here too, is another thing, there are more commoners with the lesser than with the high chiefs and the lesser ones have more axes, adzes, knives, flint and other possessions while the high chiefs do not have as much.

2. *Plunderers.* Such are the natures of some of the chiefs of this land, not only of this place but of all the pagan lands (perhaps true also of the chiefs of civilized countries, or perhaps not, I do not know). This is how it can be recognized. When a person owns a knife, axe, fish hook, file, tobacco, cloth, ring, flint or other articles perhaps, the chiefs go to ask him, "Where is the knife?" The man gives it to him. He asks again, "Have you no other knife?" The man denies it and his bag, the inside of the thatching sticks of the house and so forth are searched. If nothing is found the man, or men, is scolded.

Here is another thing, if a man possesses much, it is all taken from him and nothing is left. If a man has a canoe, it is taken and given to someone else. All of the chiefs of Ebon do this and have no mercy on the people.

If a man, or men perhaps, has no possessions, he is scolded and is condemned to death. This happened last April. It was in that month that the chiefs returned from the islands north of these islands. One of the followers of a lesser chief was living here in Ebon and did not sail with the chief. They remained to seek wealth for the chief by making coconut oil, which was exchanged for tobacco. There was not much tobacco. For that reason their chief became very angry and decided to kill his subjects. God has been kind to this very poor servant of his and I gained the victory over the decision of the chief. He changed his mind. Therefore you know what the ways of the chiefs of Ebon are like. There are many more but the account should be brief and you may imagine the rest.

#### KAPU EATING

These people had many kapus similar to those of Hawaii in olden times. Women were prohibited in the sleeping house and had to spend some days in the woman's house (hale pe'a). Elderly women spent a few days in the woman's house. Girls from fourteen to sixteen years of age and up to twenty, remained longer and were absolutely prohibited from going home too soon.



It was forbidden to those girls to eat certain fish that were regarded as their gods. Such fish as the '*ahi*, *aku*, *manini*, red fish, those that were washed ashore and many more. They claimed that if a girl ate any of them she would die.

It was forbidden to women to come close to their places of worship and cemeteries. They were not allowed to walk on the east side lest their shadows fall on the heiaus and burial places. They did not eat breadfruit or coconut growing near heiaus and cemeteries, nor did they carry any food near these places. They were very kapu to them.

Those who worshipped the gods did not go near the women's house as such a place was very kapu to them. It was kapu for a woman who had given birth to remain in the dwelling house. She had to remain in the woman's house for several days after giving birth. It was kapu too, for women to go along the sandy beaches while the men were catching the fish that washed ashore. The things dedicated to the gods were also kapu and should not be touched or eaten by them and so forth.

#### THEIR GODS

There were many objects regarded as gods by them, such as wood, stone, fish, sun, moon, lizard, ocean current and many more. They worshipped them much, because they believed that they actually existed. Their way of worshipping was unlike the way of our ancestors in olden times and they did not have a strict kapu in worshipping as ours did in ancient times. These people did not know how to carve images for themselves out of stone and wood as they were ignorant of the art. They worshipped the growing trees, and other objects they called gods. They did not build heiaus for their gods and their places of worship were not very good. The offerings to their gods were not very kapu and men could eat them. Only women were forbidden near the places of worship and the food dedicated to their gods. They also had '*Aumaka* (family gods) and spirits that possess mediums, gods of '*ana'ana*, of *hoo'kono'kono*, *hoo'pi'opio* sorceries and so forth.

*Ku'oko'a, March 7, 1863*

Such kinds of evil worship are now decreasing among some of them. How is it in Hawaii now? Is it decreasing? No! it has not decreased in the least. The bright sunlight reaches to all the four corners of the Hawaiian kingdom, but the beach poppy (*pua kula*) growing in Hawaii has not wilted at all. Say, aren't you ashamed at hearing me say personally to you that such things are lessening among the people here in Ebon? O! how disgraceful!

#### FREE EATING

The kapus pertaining to their gods are freed, so are the kapus of the chiefs. The women go to their places of worship, eat food

growing near burial places and disregard their gods. Freedom from kapus began the first year that the missionaries resided here. There are still many kapus here in Ebon, the kapus of the chiefs and of their gods, but it looks as though they will be gone entirely. It is up to God's will to put an end to all evil practices and He can make good things grow in a place formerly covered with darkness, just as He said, "To God, nothing is impossible."

#### CANOEES AND NAVIGATION

They are skilled in navigating canoes. They can sail out for a hundred miles and more from one island to the other without going off the course at sea. If they are blown off by the wind, they can navigate to other islands and if they wish to return here they wait for the summer months when the wind is fair. Then they come back here to Ebon. Their canoes are made differently from others. The canoes are made of the wood of the breadfruit tree.

#### HOW CANOES ARE MADE

They hew down a whole breadfruit tree until it falls, then it is equally divided into two parts. Then it is hollowed until two inches in thickness, then sewed together with sennit. The floating stick of the outrigger, the outrigger sticks, the mast, sails and other requirements of a canoe are made ready. Thus they obtain a canoe. Their canoes are speedy, faster than a row boat, faster than some ships (when the wind is light) and faster than any Hawaiian canoe. Some of their canoes are five fathoms long, some are longer and some are less in length.

#### THE KIND OF SAIL

They are of matting, for cloth sails would not do. The sails are shaped like the sail at the prow of a ship (*pe'a ihu*). A place between is made for people to sit and these houses are made to stay in. Some canoes have four houses, some have three, on some there are two, on others there is but one and some have no houses at all. They load much on the canoes, such as food, water, fuel and other things. If a canoe is well loaded with luggage, it is about three or four inches above the surface. When a gale blows, they throw some of their freight overboard, still tied with ropes to the stern. When the storm is over, it is hauled on board again. Thus they do until they reach shore. They are keen observers of landmarks while sailing the sea, noticing the change in billows, the direction from which the wind blows, and where the current moves. When the sea is calm, the movement of the current not perceptible, the sail is lowered and then the canoe remains in one spot. They observe the outrigger float, the direction in which it turns without moving to one side or another, then the skilled ones declare, "Land is where the outrigger float turns and remains steadfast and wind will blow from there."

At night they observe the stars and if they are invisible, the navigator lies down in the canoe pressing his right ear on the floor for several minutes, then he would say to those on board, "Land is behind us, on one side or before", and so forth. He would suggest a lifting or dropping of a sail, just as he thought best. Thus they do.

The chiefs are skilled in navigation and so are some of the prominent people. They were trained by their parents in olden times and they have not yet stopped sailing out to sea in great numbers, once a year.

#### AMUSEMENTS

These people are fond of dancing but their dances are different from those of Hawaii. Their dances pertain mostly to war and are a help to them in fighting. When they hear the chants and the sound of drumming they run swiftly to oppose each other like wolves with much glaring like strong warriors before enemies. Women play the drums and men gesture without standing up. Their bodies do not sway, only the hands move in gestures while they utter the chants. The words of the chants do not pertain to anything shameful.

They are fond of playing games such as hiding an object in the sand, riding a swing, pushing each other, wrestling, diving in the sea and so on. Their games are not exactly like ours so I can not interpret them exactly in the Hawaiian language. Therefore I will not describe them.

This is my last thought, perhaps all I have heard and written down on this paper is not exactly so, but in this way our errors can be seen.

I am your fellow worker in our Lord, Jesus Christ,

H. AEA

Ebon, September 1862

*Ku'oko'a, May 2, 1863*

#### NEWS OF EBON IN THE PAST MONTHS

Greetings to you brethern in the churches of the Hawaiian Archipelago, and greetings also to our teachers!

We are all in good health here in Ebon and so are the chiefs and their subjects. In this letter I shall tell you things that will not discourage you in our work of healing these low islands and making them become "high islands." These are the things:

*November 22, 1862.* The Rev. D. Kapali, his family and members of his household are removed to Toko, another place here in Ebon. He is to preach the Gospel in that place to the souls there, and to the two places adjoining the one he lives on. He is to teach the children of these places in the things that are educational. The

Lord has blessed them with another child of their own while living as strangers on the land of their adoption. He is named Geresoma Kapali and is still living.

*November 29.* The first fruit of this church, Mareta Lurito, is dead. She has been a member for a whole year. No one has seen her in any entanglement. She remained steadfast in Christ until her death. Therefore, we are hopeful for her if she was of the same mind, then she is in the Paradise of Holy God.

*December 10.* The first-meeting house of this land is enlarged fifteen feet in length. This with the thirty feet it already had makes it forty-five feet in length. Its breadth is twenty-four feet. Because the former dimensions were insufficient to hold all the people, therefore it was lengthened. The ruler, his chiefs, their subjects and we did the work. Neither the ruler nor his chiefs were paid. It is an unusual thing here for all to work on the church in Ebon. It was never so in former times for then they were paid much, but in this work, not a penny was given to them. Therefore, this is something new to these people, a source of comparison for the future. Yes, that is truly so because some new houses are to be erected next month in the new year and without pay. This is the end of the things seen and done in 1862.

#### CONCERNING THE YEAR 1863

*January 1.* The New Year is begun. It (the New Year) is observed in Mr. Kapali's land but not in the land where we live. This is a peculiar custom practiced among this benighted people before they were taught the light.

*January 4.* Some people are added to the church, seven in number: four men and three women. They are the same people I mentioned to you in Number 52 of the *Ku'oko'a* of November 22, last year. They are the same persons who tried their best in the last two years and more. Therefore the flag of victory is over these lands held captive by Satan. His rebellious warriors are defeated by the kingdom of our Lord, Jesus Christ. O people of God in the land of my nativity, do not be weary in asking the Owner of the field earnestly to bring forth much healthy fruit here in Ebon, so that we can boast that the work is just as successful in Ebon as it is in Ualana. Perhaps your joy is great in this incomparable work here. On this same day we observed the Lord's Supper and baptized the daughter of Rachel Kapulu, and Geresoma (Gershom) son of Mr. Kapali. Mr. Kapali baptized the two and Mr. Doane baptized those who were made members.

*January 5.* It is the first Monday of January, here a day of prayer in which we pray for all the people of the world. On that day we describe the lives of God's servants on every land to which they were sent to do his work of bringing blessings to the multitude of

souls descending to Gehenna. They understand it very clearly, therefore they desire to give some of their possessions to help foreign lands. The truth of their thoughts will be seen in February.

*January 14.* Some of the members who have recently joined the church, six of them, three men and three women, are married. What about this unusual thing in Ebon? Yes, it may seem strange to your good minds. To make a square from a trapezoid one must know the rules and ways to make it a perfect square, in the minds of my older brothers who are established in Christ Jesus. It is a means of leading them into greater wisdom, and to fulfill some of His Holy Will.

*February 2.* We have come to the day all of us had looked forward to. This is the day that they are to fulfill the pledges they made to help foreign lands, as they declared on January 5th, which you have all seen mentioned above. Here is the amount donated: twenty four chickens, four mother-of-pearl fish hooks, and three and a half gallons of coconut oil. His Holy Word has great power as it is proclaimed everywhere on the flat abdomen of this earth. This is the fruit of the Holy Spirit among the pagan people that they may become holy Christians in these island groups. This beautiful work shall continue here in Ebon's church and a bright sunlight shall shine among the people of Ebon, making the shadow of darkness flee the Father Sabbaoth.

*February 25.* The schools here have had another examination. Mr. Cooke<sup>4</sup> from Honolulu took part in the examination. Our work is carrying on successfully. Many people gathered, the number reaching two hundred, just as many as in the last year. This is what we did on that day: first, a hymn; a prayer, reading from the New Testament and from the Gospel of Matthew, another hymn, lessons in arithmetic and in dictation on the blackboard, a hymn, map study, Bible questions and a hymn.

After these were finished others asked the pupils questions from the Bible. The Rev. Mr. Snow asked first, followed by Mr. Cooke. When he finished he expressed his admiration and offered encouragement. A hymn for dismissal and we all went home. In the evening the Lord's Supper was administered. There were seventeen of us.

Here is another thing, the Rev. E. T. Doane has returned to Honolulu and there he has printed books again. It is not certain he will come back.

This is all the news here in Ebon and perhaps you are pleased with this report from us. Ask earnestly of the Lord of the fields. Much aloha to you all.

H. AEA

Ebon, February 28, 1863

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<sup>4</sup>Amos Starr Cooke.



JUDGE FREAR

## WALTER FRANCIS FREAR

1863-1948

JUDGE FREAR, one of Hawaii's most distinguished citizens, was born in Grass Valley, California the 29th of October 1863, but at the age of seven came to Hawaii with his family. His mother was a descendent of a family which came to America on the Mayflower, and his father, of French Huguenot stock, was a clergyman. From 1870 on Hawaii was always home to Judge Frear. He loved the Islands and knew them better than many a native, and he served them faithfully and well. It was only natural that the Sons and Daughters of Hawaiian Warriors made him a member of their society.

Judge Frear received his early education at Punahou, graduating in 1881. He then went to Yale University where he received his B. A. degree in 1885. After a couple of years spent in Honolulu teaching at Punahou and reading law in the office of Judge Hartwell, he returned to Yale for his law course, graduating with highest honors in 1890.

Home again, he carried on private practice until 1893 when in January he was appointed Judge of the Circuit Court by Queen Liliuokalani. This was just before the overthrow of the monarchy. He continued his judicial career through the Provisional Government, the Republic and as first Chief Justice of the Supreme Court of the Territory. He was selected with Governor Sanford B. Dole to serve on the commission which drafted the Organic Act in 1898, and in 1906 was chairman of the commission which compiled, revised and annotated all the laws of Hawaii.

President Theodore Roosevelt appointed Judge Frear to be third Governor of the Territory in 1907. The six years he served in this office were noted for their progressive policies and efficient administration. From 1913 until 1925 he practiced law in the firm of Frear, Anderson, Prosser & Marx, and during the years from 1926 to 1934 was President of Bishop Trust Company. He then resigned as president but continued his connection with the company, first as vice-president, later as director. Free from the routine of business, Judge Frear devoted himself whole-heartedly and vigorously to his numerous other interests until the day of his death January 22nd, 1948.



These included practically every phase of the local, national and international scene which contributed to social, scientific, cultural and religious advancement. The door of the Frear home always stood open to welcome people of all races and many organizations who there learned the true meaning of Hawaiian hospitality. Judge Frear and his wife, Mary Dillingham Frear, loved people and had the rare gift of sincere, genial and keen-witted companionship, an inspiration to their many friends.

Research on Hawaii, its law and history, was perhaps foremost in the list of the Judge's many avocations. He was a charter member of the Hawaiian Historical Society and held at different times the offices of president, vice-president and recording secretary. He contributed two papers to the society on the subject which he knew so well, Hawaiian law. The first, "*The Evolution of the Hawaiian Judiciary*," was published as the society's Paper No. 7 in 1894, the second, "*The Development of Hawaiian Statute Law*," was printed in the annual report of 1906. Besides these he wrote articles on Hawaii which have been published in the *Encyclopedia Britannica* and magazines.

The last published work by Judge Frear is the book "*Mark Twain and Hawaii*" which appeared in January, 1948 shortly before his death. It was the result of years of intensive search for every detail pertinent to the subject. In the introduction of the book he half-apologizes for the "copious citations" saying that they are "perhaps due in part to the writer's legal training and bibliographic contacts." We are grateful for every one of them. He also explains that "This book is intended not as an appraisal or critique of Mark Twain, but as factual . . . as an addition to Hawaiiana as well as Twainiana." We may go further and call it also "Freariana." His meticulous scholarship and intelligent appraisal of facts, his keen sense of humor and warm personality are revealed throughout the book.

The Hawaiian Historical Society feels very proud to have had for so many years the support and interest of Judge Frear.



## MEETING OF THE AMERICAN ASSOCIATION FOR STATE AND LOCAL HISTORY

IT WAS my good fortune to attend the joint meeting of the Society of American Archivists and American Association for State and Local History.

Twenty seven states, the District of Columbia, and Canada were represented at this meeting, as also were many industrial organizations. The state historical societies are, of course, dependent principally on state legislation for maintenance, but most of them are recipients of special endowments and historical collections. All shared the same problem . . . how to raise additional funds . . . the most generally recommended method was through special publications, with preference given to biographies, bibliographies and historical documents. Members received the regular reports and quarterly publications, if such were issued, but purchased at cost the special publications; non-members paid a higher price for these. Dues ranged, for the most part, from five dollars to ten dollars for individual members, and double that for corporations and libraries. In some instances members were assessed one dollar each when additional funds were needed.

The enthusiasm of the state historians was unbounded. Since the end of the war there has come an urge to collect and compile historical data and to see that history, taught and published, is accurate. A great deal of work is being done with the schools through lectures by historians during classes.

The main topics discussed were: a publication program for state and local historical associations; the improvement of historical magazines; a union catalogue of historical manuscripts; methods of increasing support of state and local historical societies; museums as agencies of state and local history; and state and local history in the schools.

Utah, Colorado, Mississippi and Texas were outstanding in their assembling and making available records of these states. Of course all state societies have paid staffs averaging from five to twenty persons. The employees compile bibliographies, edit historical documents and letters for publication in local and historical periodicals, and prepare articles for the newspapers, thus tending to keep before the public the activities of such societies.

I only hope that I will live to see the day when my own people will show the same interest in the accurate history of our Hawaii that is shown by the daughters and sons of the mainland states.

MAUDE JONES.

# MINUTES OF ANNUAL MEETING OF THE HAWAIIAN HISTORICAL SOCIETY

FEBRUARY 10, 1948

THE ANNUAL MEETING of the Hawaiian Historical Society was held on Tuesday evening, February 10, 1948, in the Auditorium of the Library of Hawaii at 7:30 o'clock.

President Milton Cades presided.

The reading of the minutes of the last annual meeting and of the Librarian's report was omitted. Both will be printed in the forthcoming annual report.

In the absence of the Treasurer, the Secretary read a summary of his report which should be the following:

## Hawaiian Historical Society

### Treasurer's Report

Feb. 22, 1947 — Jan. 30, 1948

<i>Balance in Commercial Account, 2/22/47.</i>	1253.31	
<i>Income:</i>		
Sale of Reports . . . . .	40.20	
Contributions . . . . .	50.00	
Dues . . . . .	<u>634.50</u>	1978.01
<i>Expense:</i>		
Printing and Postage, etc. . . . .	95.79	
Binding . . . . .	339.15	
Safe Deposit Box . . . . .	4.80	
Annual Reports . . . . .	327.65	
Salaries and Wages . . . . .	50.00	
Dues Hawaiian Volcano Research Ass'n, 2 years . . . . .	<u>10.00</u>	827.39
<i>Endowment Fund:</i>		
Balance in Savings Account, 2/22/47 . . . . .	3187.62	
Interest rec'd on Savings Account . . . . .	15.86	
Interest on U S Bond 617 . . . . .	12.50	
Dividends—Pacific Gas & Electric Stock . . . . .	56.25	
Dividends—von Hamm Young Co., Ltd. . . . .	<u>46.86</u>	3319.09
<i>Assets:</i>		
75 shares von Hamm Young Co., Ltd. . . . .	1517.60	
50 shares Pacific Gas & Electric . . . . .	1506.95	
U. S. War Savings Bond 607 Series G. . . . .	500.00	
Cash in Commercial Account . . . . .	1150.62	
Cash in Savings Account . . . . .	<u>3319.09</u>	7994.26

It was voted that this report be approved and accepted, subject to audit.

President Cades gave a brief oral report: stating that the cataloging of the Society's library had begun; that the 1945 Annual report had been distributed, the 1946 was now at press, and the 1947 in progress.

Mr. Cades stated that, during the absence of the Treasurer last year, some checks for dues had been misplaced, consequently bills had been sent out. It was hoped those members who had received such bills would bear with the Trustees until this might be straightened out.

Mr. Cades announced that Mrs. George E. Bacon had been engaged on a part time basis to assist the Recording Secretary and the Treasurer in catching up with the accumulated work; and that changes of address and applications for membership might be left at the door with Mrs. Bacon.

Dr. Henry P. Judd offered a Resolution, drawn up by Judge G. R. Corbett, on the death of Mr. A. Lewis, Jr.

WHEREAS A. Lewis, Jr., was a member of the Hawaiian Historical Society for four decades from 1907 to 1947, during which period he performed notable services as a member thereof, including assistance with the drafting of the agreement with the Library of Hawaii in 1909, service as the first Trustee of the Society on the Board of the Library of Hawaii in 1911, and service in the offices of Vice-President, Recording Secretary and Treasurer of the Society; and

WHEREAS, with the death of Mr. Lewis on May 29, 1947, our community, as well as the Hawaiian Historical Society, lost an outstanding leader, a tireless worker for the common good and an ardent promoter of our community's cultural life;

*Now therefore, be it Resolved by the Members of the Hawaiian Historical Society:*

That we do hereby record our regret and sorrow at his passing and our condolences to his widow and family; and,  
That this Resolution be spread upon the minutes of this, our annual meeting, and that a copy thereof be transmitted to his survivors.

President Cades, at the request of the Trustees, offered a Resolution on the death of the Hon. Walter F. Frear.

WALTER FRANCIS FREAR, who became an active member of the Hawaiian Historical Society in 1894 and a life member in 1938, died on January 22, 1948.

During the long period of his membership, he took an active interest in the Society holding the following offices:

1900 — 1907	Recording Secretary
1909	Second Vice-President
1910	Third Vice-President
1916	First Vice-President
1917	President
1918	First Vice-President
1926 — 1937	Vice-President
1938 — 1939	President
1940 — 1943	Vice-President

He was instrumental in obtaining a Carnegie grant for building the Library of Hawaii and as Governor of the Territory of Hawaii he approved the Agreement between the Hawaiian Historical Society and the Library of Hawaii in 1909.

In remembrance of his long and constructive services to the Territory of Hawaii and to the Hawaiian Historical Society:

*Be it Resolved* that the Hawaiian Historical Society express its great sense of loss in the death of Walter Francis Frear; that they mark their deep appreciation of his qualities and work; that this memorial be spread upon the minutes of the Society and a copy be sent to the family of Walter Francis Frear.

Both Resolutions were approved by a standing vote, and the Secretary was instructed to have these Resolutions spread upon the minutes of the Society and to send copies to the respective survivors.

Mr. Gaskell Jacobs asked what had been done about requesting aid for the Library of Hawaii from the last legislature. The President replied that it had been too late in the session of the legislature to present any such request.

Mr. Billam-Walker, in the absence of Mr. Gregg Sinclair, chairman, submitted the report of the Nominating Committee as follows:

President, for one year, Milton Cades.

Trustees for two years, Bernice Judd (reappointment), Carl Stroven, Edwin H. Bryan, Jr.

It was moved and seconded that the report be accepted, the nominations closed, and the Secretary instructed to cast the ballot. Passed by unanimous vote.

The Secretary having cast the ballot the following officers were elected:

President, Milton Cades, for one year.

Trustees, Miss Bernice Judd, re-elected, Dr. Carl Stroven, Mr. Edwin H. Bryan, Jr., for two years.

Dr. Kenneth Emory gave an interesting and instructive illustrated talk on Kapingamarangi, showing its progress from discovery through the World War.

There being no further business, the meeting was adjourned.

MAUDE JONES, *Recording Secretary*.

## REPORT OF THE PRESIDENT

TO THE MEMBERS OF  
THE HAWAIIAN HISTORICAL SOCIETY:

THE YEAR 1947 was marked by great advances in the internal affairs of the Society and by the consummation of an agreement under which the important work of cataloging the library of the Society will be undertaken.

Mrs. George E. Bacon was engaged on a part-time basis to assist the Recording Secretary and the Treasurer in their work, and, with her assistance, the membership lists and the accounts of the Society were brought up to date and put in good order. It is hoped that the members will not again be inconvenienced by receiving bills for dues already paid, such as was the case during the past year when checks were mislaid and payments consequently were not properly credited to members' accounts.

During the past year an agreement was made with the Library of Hawaii under which the Society agreed to pay the salary of a Page in return for which the Library made one-half of the time of one of its catalogers available for cataloging the library of the Society. Although the agreement was made for only one year, the Trustees expressed the hope that successive Boards will authorize continuance of this most important work until its completion. Mr. James Tice Phillips was designated chairman of a committee of the Society to iron out any difficulties that might arise while the work is in progress.

The increase in the membership of the Society during the year 1947 to 320, exclusive of the members of the Kauai Historical Society, evidences a growing interest in the work of the Society, and it is hoped that the many advantages of membership can be made available to a greater number of people who are interested in its aims.

I wish to express my appreciation to the officers, Trustees, Librarian, and members of the committees for making the past year a successful one.

Respectfully submitted

MILTON CADES, *President*

## REPORT OF THE LIBRARIAN

TO THE OFFICERS AND MEMBERS OF  
THE HAWAIIAN HISTORICAL SOCIETY:

AT LONG LAST the dream of your Board and Librarian has come true. The library is being recatalogued. The work seemed doomed for another two years when the Legislature failed to heed our pleas for an appropriation to have the work done. With the advent of an additional trained cataloguer on the Library of Hawaii's staff, they were able to loan her to the Historical Society for eighteen hours a week so the recataloguing could go ahead. It was started at the end of 1947 and will take some time to finish so the indulgence of the people using the library is asked. The books have been shifted and the card catalogue dispersed for the time being. It will be wonderful when it is finished.

Letters were received from libraries receiving our annual reports asking about the missing numbers as they want to keep their files complete. Now that the society is up-to-date with the reports we can feel that the last effects of the war have disappeared.

A request for information about John Dominis, his life in Hawaii and the various ships he captained was answered, as was a request for a bibliography of Kalakaua. Several asked for the list of publications so they could fill in their sets. The reports have sold very well here in Honolulu now that the news of their being on sale has been advertised.

The library lost a wonderful friend when Judge Frear died. He was always interested in what was being done and in seeing that the library had law books and other books that were needed. Not so long ago he gave the library a complete set of the Mid-Pacific magazine and had it bound. He used the library at times to gather material for his book so it was a great day when the book came out and he presented the library with a copy.

Mr. Votaw, who became a member of the society while he was stationed on Oahu during the war, sent in a write-up he had done on Kalakaua's visit to San Francisco in the '70s. It is extremely entertaining.

The worst of the remaining Hawaiian language books were sent to the bindery along with some continuations. Another year ought to see the Hawaiian language books completely rehabilitated. The library received some old annual reports of various businesses to help complete their files from the Library of Hawaii. The University of Hawaii has sent the library the Pacific Science Quarterly which has many fine articles on scientific findings and subjects of general interest to everyone. It is a fine addition to the collection. We wish to thank the government for its reports, Bishop museum for its occasional papers and bulletins and the University of Hawaii for the reports and papers they sent us during the past year.

Respectfully submitted,  
VIOLET A. SILVERMAN, *Librarian*

## LIST OF MEMBERS

(Corrected to June 30, 1948)

### HONORARY

Professor Ralph S. Kuykendall

### LIFE

Ashford, Marguerite K.	Phillips, James Tice
Beckwith, Martha W.	Phillips, Stephen W.
Cooke, Mrs. Maude B.	Robinson, Mark A.
Damon, Ethel M.	Spaulding, Thomas A.
*Frear, Walter F.	Von Holt, Mrs. Herman
Frear, Mrs. Walter F.	Westervelt, Andrew C.
Midkiff, Frank E.	Wilcox, Gaylord P.

### ANNUAL

Ahrens, Wilhelmina I.	Billam-Walker, Donald
Ai, C. K.	Billson, Marcus K.
*Akee, Vernon C.	Birnie, Mrs. Charles J.
Akee, Mrs. Kaliko	Black, Mrs. Everett E.
Alan, Martin	Black, Richard B.
Alan, Mrs. Martin	Black, Mrs. Richard B.
Alexander, Arthur C.	Blom, Irving
Alexander, Mary C.	Bond, B. Howell
Anderson, Robbins B.	Bowen, Mrs. Alice Spalding
Andrew, Archie W.	Bowen, Mrs. Lawrence G.
Angus, Donald	Bradley, Harold W.
Anthony, J. Garner	Briggs, Mrs. Mark
Awai, George E. K.	Brown, Alice C.
Bacon, George E.	Brown, Francis H. I.
Bacon, Mrs. George E.	Brown, George I. Jr.
Baker, Ray J.	Brown, Zadoc W.
Baldwin, Samuel A.	Bryan, Edwin H. Jr.
Ballengee, Milton E.	Bryant, Mrs. Gerald
Ballengee, Mrs. Milton E.	Buck, Peter H.
Banfield, Mrs. Nathan F.	Budge, Alexander G.
Bell, Janet	Burkland, Mrs. Reynolds
Bennett, Mrs. George Y.	Burns, Eugene
	Burnett, Gerald

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\*Deceased

Burnett, Mrs. Gerald	Dillingham, Walter F.
Bushnell, Oswald A.	Dillingham, Mrs. Walter F.
Byrnes, Phyllis E.	Dodge, Charlotte P.
Cades, J. Russell	Dowsett, Mrs. Herbert
Cades, Milton	M., Sr.
Carney, Mrs. J. J.	Doyle, Mrs. John F.
Catter, A. Hartwell	Dunkhase, Mrs. Carl
Carter, Alfred W.	Dunn, James M.
Carter, Mrs. Reginald H.	Eckland, Victor
Cartwright, William Edward	Edwards, Webley
Castle, Alfred L.	Elbert, Samuel
Castle, Harold K. L.	Ellis, Thomas W.
Castro, Antonio D.	Emory, Kenneth P.
Cathcart, Anthony H.	Ewart, Arthur F.
Caum, Edward L.	Fairweather, Jane
Chaffee, Mrs. William N.	Faye, Hans Peter
Chamberlain, William W.	Fennell, Dolla
Chapman, King W.	Fernandes, Frank F.
Christian, Mrs. G. R.	Field, Harry M.
Clark, T. Blake	Field, Mrs. Harry M.
Clarke, Mrs. Adna G.	Fisher, Gerald W.
Clarke, John K.	Fisher, Mrs. Gerald W.
Collins, George M.	Fleming, David T.
Cooke, C. Montague	Fraser, J. May
Cooke, George P.	Frederick, Pauline
Cooke, Mrs. George P.	Fuller, George G.
Cooke, Mrs. Harrison R.	Furer, William C.
Cooke, J. Platt	Gadd, Mrs. Luther
Cooke, Mrs. Stephen M.	Galt, Carter L. C.
Cooke, Mrs. Theodore A.	George, William H.
Cooper, Mrs. Charles B.	Gholson, Mrs. Margaret B.
Corbett, Gerald R.	Gibson, Henry L.
Corbett, Mrs. Gerald R.	Goodbody, Thomas P.
Correa, Genevieve	Green, Caroline P.
Coulter, J. Wesley	Greene, Ernest W.
Cox, Mrs. Isaac M.	Greenwell, Amy
Cox, Joel B.	Greenwell, Mrs. Arthur L.
Croft, Adria M.	Greenwell, Mrs. James M.
Dahlquist, Mrs. Harold P.	Gregory, Herbert E.
Damon, Mrs. Cyril F.	Griffey, Priscilla
Damon, Mrs. Henry F.	Grossman, Edward S.
Damon, May M.	Hague, James D.
Das, Mrs. Elsie J.	Halford, Francis J.
Day, A. Grove	Hall, Charlotte V.
Denison, George P.	Handy, Mrs. Willowdean C.
Dillingham, Mrs. Ben F.	
Dillingham, Mrs. Lowell S.	



Harris, Wray  
 Hart, Mrs. Fritz  
 Hawaiian Sugar Planters  
 Experiment Station  
 \*Hemenway, Charles R.  
 Hinkley, Mrs. Vern  
 Hite, Charles M.  
 Hodgson, Joseph V.  
 Hormann, Bernhard L.  
 Hoskins, Charlotta  
 Houston, Victor S. K.  
 Hudson, Loring G.  
 Hughes, J. Harold  
 Humme, Charles W.  
 Hunnewell, James M.  
 Hunter, Charles H.  
 Henry E. Huntington  
 Library and Art Gallery  
 Hutchinson, Mrs. Ida Desha

Jacobs, Gaskell S.  
 Jaggar, Thomas A.  
 Jaggar, Mrs. Thomas A.  
 Jenks, Mrs. Livingston  
 Jones, Maude  
 Judd, Albert F. III  
 Judd, Bernice  
 Judd, Henry P.  
 Judd, Lawrence M.  
 Judd, Robert  
 Judd, Walter F.

Kahale, Edward  
 Kamehameha School for  
 Girls  
 Katsuki, Ichitaro  
 Kauai Historical Society  
 Kauaihilo, Mrs. Norman  
 Kay, Mrs. Harold  
 Keawe, Arthur  
 Keller, Arthur R.  
 Kemp, Samuel B.  
 Kenn, Charles W.  
 Kennedy, Mrs. Stanley C.  
 Kimball, George P.  
 King, Robert D.  
 King, Samuel P.  
 King, Samuel W.

King, William H. D.  
 Kingston, Kirk K.  
 Kluegel, Henry A.  
 Kneubuhl, John A.  
 Kopa, George C.  
 Krauss, Noel L. H.  
 Larsen, Nils P.  
 Larsen, Mrs. Nils P.  
 Lee, Shao Chang  
 Leebrick, K. C.  
 Lewis, Dudley C.  
 Lowrey, Frederick J.  
 Lowrey, Mrs. Sherwood M.  
 Luahine, Iolani  
 Lucas, Mrs. Charles  
 Luquiens, Huc M.  
 Lyman, Levi C.

McClellan, Edwin North  
 McClellan, Mrs. Esther  
 MacIntyre, Jane T.  
 MacIntyre, Mrs. Malcolm  
 McWayne, Charles A.  
 Maier, Mrs. Martha M.  
 Mann, James B.  
 Mann, Mrs. James B.  
 Marshall, Mrs. Donald C.  
 Marx, Benjamin L.  
 Massee, Edward K.  
 Massey, Mrs. Norman  
 Mellen, Mrs. George  
 Mist, Herbert W. M.  
 Mitchell, Donald  
 Molyneux, Mrs. Arthur V.  
 Montgomery, Mrs.  
 Rosalie L.  
 Moody, Mrs. George H.  
 Morgan, James A.  
 Morgan, Mrs. James A.  
 Morgan, Mrs. James P.  
 Mori, Iga  
 Morris, Penrose C.  
 Morse, Marion  
 Moses, Alphonse L.  
 Muir, Andrew F.  
 Murdoch, Clare  
 Murray, Edwin P.

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\*Deceased

Nawaa, Simeon  
 Newman, Margaret  
 Nickerson, Thomas  
 Nowell, Allen M.  
 Nye, Henry Atkinson  
  
 Ohrt, Fred  
 Olson, Gunder E.  
 Osborne, Mrs. Lloyd B.  
  
 Palmer, Harold S.  
 Paradise of the Pacific  
 Parke, Annie H.  
 Pennington, Edgar L.  
 Peterson, Charles E.  
 Pleadwell, Frank L.  
 Poole, Mrs. Alice F.  
 Pratt, Helen G.  
 Prendergast, Eleanor K.  
 Pukui, Mrs. Mary K.  
  
 Rawlins, Millie F.  
 Reist, Birdie  
 Restarick, Mrs. Henry B.  
 Richards, Mrs. Theodore  
 Robertson, Mrs. A. G. M.  
 Robertson, Mrs. J. L.  
 \*Rohrig, Herman  
 Ross, Mrs. Ernest A. R.  
 Russell, John E.  
  
 Sack, Mrs. Mary P.  
 Sakamaki, Shunzo  
 Satterthwaite, Ann Y.  
 Schaefer, Gustave E.  
 Sevier, Randolph  
 Sheecha, Mrs. Karl H.  
 Silverman, Mrs. Arthur L.  
 Sinclair, Gregg M.  
 Sinclair, Miriam  
 Smith, Alice W.  
 Smith, Arthur G.  
 Snow, Mrs. Fred G.  
 Soares, Oliver P.  
 Soga, Yasutaro  
 Soper, William H.  
 Sousa, Esther F.  
 Spalding, Mrs. Philip E.

Spalding, Mrs. Philip E., Jr.  
 Steadman, Alva E.  
 Steadman, Mrs. Alva E.  
 Sterns, Marjorie A.  
 Stokes, John F. G.  
 Stout, Myron  
 Strode, Mrs. Joseph E.  
 Stroven, Carl G.  
 Summers, Harold L.  
 Swenson, Mrs. Eric P.  
  
 Tennent, Mrs. Hugh C.  
 Tenney, Wilhelmina  
 Thayer, Wade Warren  
 Thayer, Mrs. Wade Warren  
 Thurston, Lorrin P.  
 Titcomb, Margaret  
 Tozzer, Alfred M.  
 Tracy, Clifton H.  
 Tracy, Mrs. Clifton H.  
 Trask, Arthur K.  
  
 Valentine, Rev. Father F. H.  
 Votaw, Homer C.  
  
 Walker, Albert T.  
 Walker, Margaret J.  
 Ward, A. L. Y.  
 Warinner, Emily V.  
 Watanabe, Shichiro  
 Waterhouse, George S.  
 Waterhouse, John T.  
 Watkins, Mrs. Ferre  
 Watson, Mrs. Lorna I.  
 Wells, Briant H.  
 White, Mrs. Robert E.  
 Williams, Aurora  
 Williams, Mrs. Edith B.  
 Williams, J. N. S.  
 Winne, Jane L.  
 Winne, Mary P.  
 Winstedt, Mrs. Chas. W., Jr.  
 Wisconsin State Historical  
     Society  
 Withington, Mrs. Arthur  
 Wodehouse, Cenric N.  
 Wodehouse, Ernest H.

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\*Deceased.

MEMBERS OF KAUAI  
HISTORICAL SOCIETY

1948

*Compiled February 6, 1948*

OFFICERS

<i>President</i> . . . . .	ERIC A. KNUDSEN
<i>Vice-President</i> . . . . .	MRS. THELMA H. HADLEY
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| Alexander, William P.<br>Lihue, Kauai                           | Howard, Donald M.<br>Como Sta., Route 5<br>St. Paul 8, Minn. |
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| Hobby, William R.<br>Eleele, Kauai                              |  |
| Hobby, Mrs. Eleanor C.<br>Eleele, Kauai                         | Stewart, Mrs. Julia<br>Lihue, Kauai                          |
| Hogg, Mrs. Isabelle J.<br>Lihue, Kauai                          | *Swan, Mrs. Ruth<br>Lihue, Kauai                             |

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\*Deceased

Taylor, Mrs. Clarice B.  
3009 Loomis St.  
Honolulu 15

Waterhouse, Dr. A. H.  
Koloa, Kauai

Waterhouse, Mrs. Mabel P.  
Koloa, Kauai

Wedemeyer, Mrs.  
Henrietta M.  
Lihue, Kauai

Wedemeyer, Henry C.  
Lihue, Kauai

Wedemeyer, Mrs. Alice  
Lihue, Kauai

Westlake, Mrs. Amanda  
Lihue, Kauai

Whitney, Mrs. Maurine  
Koloa, Kauai

Wilcox, Mrs. Anna C.  
Lihue, Kauai

Wilcox, Miss Elsie H.  
Lihue, Kauai

Wilcox, Miss Mabel I.  
Lihue, Kauai





